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open up negotiations with our Government his hands would be strengthened, but he has the power to prepare a treaty without any authorization by Congress, and it would not surprise me to learn that the Secretary of State is already engaged with our Ambassador at Washington, Sir Julian Pauncefote, in drafting such a treaty. The task is by no means so easy as some sanguine friends imagine. My visit has made me better acquainted with the delicate and difficult character of the undertaking; but we are fortunate in having as our Ambassador there Sir Julian Pauncefote, as I know from interviews with him that the conclusion of a treaty is a subject dear to his heart. The Secretary of State is equally in earnest upon the matter, and if they undertake the task, I feel sure they will succeed. The draft of the treaty would then have to be submitted to our Government for their consideration and ratification. If the present Government is in office when the treaty is prepared there will probably be little difficulty in the way of its being ratified. I know this is a bold assertion, but it is not recklessly made. In the United States the House of Representatives has no treaty making power, but the Senate has, and before a treaty can be operative it must be submitted to the Committee on Foreign Relations, who can recommend its acceptance or rejection by the Senate. When a treaty is being discussed the Senate meet *in camera*, and a two-thirds vote of the members suffices for its ratification. Supposing, then, that the President causes a treaty to be prepared, and sends it to the Senate, what prospect is there of its being endorsed? That was a question which I naturally asked myself, upon which I consulted a number of Senators; and should have consulted a great many more but for my recall home. Well, the result of my enquiries upon the point was highly satisfactory: nearly every Senator with whom I conferred expressed his firm conviction that the Senate would be sure to ratify such a treaty. The Chairman of the Committee on Foreign Relations, Senator Morgan, was still more emphatic, and in a long private interview I had with him, said he was certain that in ten days a treaty could be passed through all its stages in the Senate. On the first of March, the complexion of the Senate will, however, be somewhat changed owing to the recent elections, and what effect the change may have upon our prospects no one can at present tell. Time and space prevent any further amplification of these notes, except to add that my recall prevented me from responding to pressing invitations which I received to address meetings in New York, Philadelphia, Washington, Boston, Chicago, etc. I ought not, however, to forget and acknowledge the signal service which the Press rendered to our cause. Immediately on landing at New York four reporters button-holed me, and others followed me to the hotel. I have nearly 200 Press clippings, some of them containing amusing descriptions of my personal appearance, concerning which, by-the-by, no two of them were agreed. Most of the journals which commented upon my mission did so in a friendly, sympathetic manner, but a few others manifested a spirit of hostility. If, however, the American Press interviewer bores you, he serves a useful purpose by advertising your mission." W. R. C.

The ex-Queen of Hawaii has been sentenced to five years of imprisonment. The sentences of the leaders in the conspiracy against the government have been commuted by President Dole to imprisonment.

KINDNESS TOWARD ANIMALS, MERCY TOWARD HUMAN BEINGS.

Mr. Angell of the American Humane Education Society pretends to believe in "the sword as a humane educator." Here is one of the most recent utterances of his usually kind and merciful pen, like which we have occasionally noticed others in *Our Dumb Animals*:

Because we would teach every child in America to be kind to all *that deserve kindness*, it does not follow that we believe in *only one kind* of humane education.

When Napoleon put an end to the mobs of Paris by ordering *grape shot* fired *first*, from his cannon, and *afterward*, *blank cartridges*, he really did a most merciful act.

The Chicago policeman who first hurled to the ground a brutal cattle drover who was whipping a sick sheep, and then *sat down on top of him*, pulled out a copy of the laws of Illinois, and delivered a lecture on cruelty to animals, was the best kind of a humane educator that the case admitted of.

There are few events of our own life that we look back upon with more pleasure than one in which we broke a stout hickory cane over the back of a street bully who was insulting peaceable passers-by.

There are two kinds of humane education, and until we get a little nearer the millennium the sword may have to be sometimes used in one of them.

It strikes us as painfully incongruous that those engaged in the noble work of cultivating in society a kind and tender spirit toward *animals* should unwittingly allow themselves to be teaching the children who read their words a spirit of vindictiveness toward *human beings*, and we can with difficulty believe that the kind-hearted, strong and brave editor of *Our Dumb Animals* really holds the principle seemingly defended in the foregoing citation.

Are the children of the twenty thousand Bands of Mercy to be led to believe that one of the pleasantest things to remember is the breaking of hickory canes over the backs of bullies? Are they to be expected to go about prepared to chastise every one whom they chance to find inflicting wrong upon man or beast? If only those "*that deserve kindness*" are to be treated kindly, what is to become of the Christ-spirit which humane education seeks to instil? The mercy which Jesus Christ teaches and exemplified is a very different principle of conduct from that which prompts you to "love them that love you," or simply "to be kind to those that deserve kindness." The sword of humane education which Peter drew to smite down the bullies who had come to carry away and abuse and kill his Master, was quietly but firmly sent back to its scabbard.

Kindness toward "a sick sheep" is a praiseworthy and beautiful thing, but "how much better is a man than a sheep," even the kind of sinful men for whom Christ died. Jesus would have protested with all the earnestness of his pure and tender nature, but possibly without words even, against the conduct of the brutal cattle drover, but

he would not have hurled him to the ground by brute force and "*sat down on top of him*" and begun to read to him, while in that condition, a copy of the laws of Illinois. His method is radically different from this, and only those who practise His methods have thoroughly entered into and comprehend the spirit of mercy; for mercy is much more than simple kindness. The spirit that beats and abuses horses and dogs that will not do as you wish them to do is the same spirit that beats down and destroys the lives of human beings who have offended and displeased you in some way.

Always and in all ways let us teach the children that it is a manly and noble thing to be kind to animals, but let us not forget to instruct them still more carefully that it is much more noble and manly, and especially that it is Christian, to forgive injuries and to be merciful and unvindictive toward those who wrong either us or our fellow men. We shall get a little nearer the millennium more rapidly by banishing both the sword and hickory canes as means of humanely educating our fellow men, and by employing always the Christian method of overcoming evil with good. The merciful method of Napoleon which led him to fire *grape shot first* at the Paris mobs led him on to fire grape shot always, when anything opposed him, until all Europe stood bruised and staggering under the terrific battering of his merciless guns, and more than three millions of men lay dead on his battlefields. There is no humane education but only death in grape shot whether fired first or last.

If the principle apparently taught in the above quotation were consistently followed out — it is, alas! too often practised — we should soon have all our boys, and girls too, knocking away right and left every day at the little bullies so often met by them among their fellows. If the spirit of kindness toward *animals* is not to froth itself away in mere sentiment and ultimately defeat its own great purpose, it must be supported and strengthened by the deeper and finer spirit of mercy and love and good will and well-doing without violence towards *men* however culpable and unworthy they may be. The one cannot become a permanent spirit in society without the other.

THE INFAMY OF PORT ARTHUR.

It is now certain that the accounts of the barbarities of the Japanese at the capture of Port Arthur have not been exaggerated. The correspondent of the London *Times* says:

"When I saw the Japanese march in, firing up the streets and into the houses, chasing and killing every living thing that crossed their path, I looked hard for the cause. I saw practically every shot fired, and I swear positively that not one came from any but Japanese. I saw scores of Chinese hunted out of cover, shot down and hacked to pieces, and never a man made

any attempt to fight. Many went down on their knees, supplicating with heads bent to the ground in *kow-tow*, and in that attitude were butchered mercilessly by the conquering army. Those who fled were pursued, and sooner or later were done to death. It was a gratuitous ebullition of barbarism, a revolting repudiation of pretended humanity."

The veteran newspaper correspondent, Frederic Villiers, who went to the seat of the war as special artist for *Black and White* and as correspondent for the London *Standard*, gives, in the *North American Review* for February, his eye-witness estimate of what he saw:

"The soldiers, presumably maddened by the ghastly sight (the mutilated heads of their companions), lost touch with their officers and commenced shooting every living thing they met in the streets. * * The unfortunate shopkeepers and citizens, standing at their doors, by virtue of Oyama's pacific proclamations, ready to receive the soldiers with expressions of welcome, were ruthlessly shot down on their very thresholds. * * It was a cold-blooded butchery. * * Shopkeepers were killed in the act of *Kow-towing*. Their stiffened bodies still stooped in death. * * The cutting and carving craze had seized the troops and no mercy was shown. Not only the soldiers, but the armed coolies took a share in the bloody work. * * It was a piteous sight in passing through the Manchu villages, to see a number of badly wounded pigs, some with their heads nearly severed, but still with sufficient life within them to drag themselves along. Any chinamen seen in the town seemed to be fair game for soldier or coolie. * * A few minutes afterwards I would be in another street, where a soldier would be carving at a dead body to see if the Celestial possessed a heart or not. * * The band of soldier fiends had now passed on, and were busy shooting old men who were kneeling with their hands behind their backs in front of the Japanese rifles. Several had already bitten the dust. Still the bloody drama went on for three whole days after the occupation of Port Arthur, till about thirty-six chinamen were the only Celestials remaining in the city. These were used in burying their dead comrades and as water-carriers for the troops. Their lives were protected by a slip of white paper stuck in their caps bearing the following inscription in Japanese characters: 'This man is not to be killed.'"

It is useless to comment on atrocities like these committed with a fiendish mixture of frenzy and gayety. The time will come when civilized society, — civilized when that time comes, — will look upon the bombardment of a city or the rage and fury of an actual battle with the same disgust and horror with which the better part of society to-day looks upon such scenes as were enacted at Port Arthur. The only difference is one of disposition, and it would be hard to tell in what this difference lies. There may be civilization, more or less, in nations which fight each other in bloody battles, but no nation is worthy of the name civilized which can coolly commit the monstrous iniquity of war. Every war, in the last analysis, proceeds upon the principle of "an eye for an eye and a tooth for a tooth," and the atrocities at Port Arthur are only the most malignant manifestation of this spirit, which is present in some form and in some measure in parts of every war.